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At the present time, the chief point of attack on the Bible, and on the religion of the Bible, by unbelievers, is the Old Testament. If, however, the Old Testament be rejected the New Testament must go with it—will go with it as a logical necessity. The only way of successfully defending the Old Testament foundation, and so of preserving the New Testament superstructure, is by a study of the Old Testament in conjunction with the New. That study in the Sunday Schools of America within the past twelve years has been a means of strengthening popular conviction in favor of both the Old Testament and the New. To diminish the prominence now given to Old Testament study in our Sunday Schools generally, would be to weaken the defenses of Christianity, and to deprive both young and old of their rights, and of a means of their legitimate pleasure.

H. CLAY TRUMBULL,
Philadelphia.

BETTER ATTENTION TO THE OLD TESTAMENT.

If we are going to abandon the Old Testament, we might as well abandon the New also, and substitute a selection of nice passages from all the best literature of the world, for our current Sunday School Lessons. What we want is not less attention to the Old Testament, but better attention to it—the bringing out of the Gospel that is in it, instead of trying to tack the Gospel to it.

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REASONS WHY SUNDAY SCHOOLS SHOULD STUDY THE OLD TESTAMENT.

1. *The New Testament cannot be understood without a knowledge of the Old.*

It is not merely nor chiefly that the Old Testament is quoted in the New, but the whole thinking of the Old Testament is inwoven into the New. The inspired authors were all (except Luke) Jews. They had been brought up on the Old Testament. With all, but Paul and Luke, it had been the one only book of their library, and with Paul it had been the subject of profoundest study. The New Testament, therefore, like the Old, is a Jewish book. It is not a Roman, Grecian, or Egyptian book. It is a book that forms part of the one stream of revelation, and that is Jewish. Allusions to Jewish history and Jewish ecclesiastical customs abound in it, and often lie hidden

from the eye of the reader who is not familiar with the Old Testament. Hebraisms also are many in both style of sentence and style of thought in the New Testament, which need the Old Testament for an interpreter.

2. *The Old Testament is a part of the Gospel.*

The good tidings came to Adam and cheered the Old Testament Church in its patriarchal and Israelitish forms. These tidings came in prophecy and type. Our Lord said of the Old Testament Scriptures, "They testify of me" (John v., 38). The law was a pedagogue to bring men to Christ. This pre-Christian testimony and guidance is not to be set aside because Christ has come. It is full of illustrative power regarding all the gospel truth revealed in the New Testament. Not only does the New Testament illuminate the Old, but the Old illuminates the New, making the Gospel all the clearer and enabling us the better to define the Christian doctrines.

3. *The Old Testament is God's revelation to man, and therefore demands every man's study.*

The idea that the Old Testament is a collection of old myths and the crude writings of semi-barbaric ages is an idea begotten of infidelity and born in carnal ingenuity. Time is wasted that is taken to meet such learned folly. The principles of the divine government are unfolded in the Old Testament history and biography. Man's sinfulness and God's combined justice and mercy are set forth in attractive lessons, by the side of which all human philosophies are distorted and impotent. God speaks in the Old Testament as much as he does in the New. The Church in all ages is one and the revelation is one. The Church of to-day is the same which God led out of the land of Egypt, the same which God preserved in the ark. We cannot sunder the Old Testament from the New without mutilating God's revelation and shrivelling the Church.

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